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J. B. Chapman (Editor)  
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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

VOLUME 11

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NUMBER 2

## *The Question of Stewardship*

THE EDITOR

**I**T IS a fact, as Dr. J. G. Morrison has shown in his series of addresses on the subject, that stewardship reaches out into all the ramifications of the Christian life. Time, talent, prayer, faith, service—every capability and every possibility is in the way of being a heritage over which God has made us stewards.

But, in spite of all, money must loom large in the Christian life and thinking, and therefore the preacher, like his divine Lord, must himself think clearly and express himself frequently and forcefully upon the dangers of covetousness and the obligation to make money and goods effective means for the enlargement of the kingdom of God.

Preachers are often inclined to want to dismiss the financial phases of the work of the church. But this is neither possible nor desirable. A man is certainly not preaching the whole truth unless he preaches on money. And it is not enough to simply get money to operate the church. Besides this we must help the people to worship God with their money and by this means turn their perishable things into gold that will endure.

The central thought in it all is that the Christian is a steward and not an owner. And this is the most difficult part of the proposition to make clear. Some professing Christians claim ownership over all they have and even speak of "giving" their tithe—whereas the Bible always calls it "paying" tithes. And even some careful tithers consider what is left their own to use or dispose of according to their own plans and will. If any considerable number of church members should become actually convinced and convicted that all they have belongs to God and that they have no claim except as a steward to hold and dispose, all else would be easy.

Even tithing is but a method of carrying out the demands of the stewardship of the whole. And if a faithful steward ever grasps the thought that all he has to do with one-tenth of his income is to deposit it in the

Lord's treasury he will be glad. There is no further worry about that much of his trust. Then the use of the other nine-tenths will have for its guiding principle that it must be used for the glory of God. And instead of feeling that whoever appeals to him with the work of God is trying to get his money away from him, the Christian should feel that everyone who presents to him the interests of God's kingdom is helping him find a way to discharge the obligations of his trust.

It is all dodging the point to say that if the people are spiritual they will be liberal. You might as well state it the other way and say that if they are liberal they will be spiritual. But the fact is that God has given preachers a stewardship of truth and one very important phase of that truth bears upon the money question. And just as one must preach repentance with much emphasis and repetition, so he must preach on the money question urgently and frequently.

But this is not a dull, dry theme. Rather it is a live theme out of which both the preacher and the listener should receive much blessing. And I think we might extend the ancient saying regarding doctrinal preaching to this subject also and say that the test of real preaching ability is the demand that the preacher shall be able to get happy while preaching on the money question. Then I think one of the tests that a church is spiritual should be the requirement to answer the following question, "Do they get happy while their pastor is preaching on the money question?"

The Bible is universally accepted as the written revelation of God to man.

### Editorial Notes

The danger of professionalism is ever present. It is even a temptation to the preacher to read his Bible in search of texts rather than to look in it for messages from God to his own soul. One way to avoid falling into this trap is to fall in with the movement among laymen for reading the Bible through every year and do this as a matter of personal devotion as a Christian, and not as a professional searcher for material to use in preaching to others.

Perhaps there is no test upon which we would all make a lower grade than on the prayer test. I know there are more important things regarding prayer than simply the time one spends in prayer, but I also know that praying requires time. "Praying in a hurry is like shooting without taking aim."

One of the most valuable and effective points in the sermon on tithing is the one the preacher makes when he gives his testimony. Especially if he is able to say, "I have been a careful, systematic storehouse tither now for — years, and I have found great blessing in it. I am glad that when poverty stalks and sickness comes into the home we are able to say, 'Thank God, we have paid our tithes and remembered God with our offerings.' I would not be uncertain in times like that for anything in the world. Oh, what a joy to be a tither!"

The Bible does not argue tithing. It says very simply "The tithe is the Lord's." It assumes universal knowledge of tithing.

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# EXPOSITORY

## Expository Messages on Christian Purity

OLIVE M. WINCHESTER

### *Essentials in Christian Experience*

*But the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned (1 Tim. 1:5).*

IN THE Christian life, as in other forms of experience, the question often arises as to what are the fundamental elements and what are the accidentals, that is, what are those elements without which the Christian experience could not be a complete experience true to its being and what are the resultant effects of that nature or being as expressing themselves in life? Often much misunderstanding arises from confusing these two, the essence and the effects arising. Many times people take an effect for the essence, and then when such an effect is simulated, they feel that the essence is present, only to see some soul go down in a crash and wonder what was the trouble. For our own sakes and for help rendered to others it is necessary that we have a clear understanding of the fundamental groundwork of Christian experience, and we believe that the text under consideration gives this to us.

### LOVE THE PRIMARY ESSENTIAL

The Scriptures are very explicit on the fundamental nature of love in relation to Christian experience. This was set forth by Jesus when a lawyer asked him one day, "tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

The same emphasis is continued by the Apostle Paul when he sets forth the primacy of love in the thirteenth chapter of 1 Corinthians. The thought that he so fully elucidates here is expressed elsewhere in brief when he states that love is the fulfilling of the law, but it is in Corinthians where he brings out the pre-eminence of love for he places it as superior to prophecy and to faith, two very essential phases of Christian experience; then in this same passage he delineates the qualities of love, and as we view these qualities we can but acknowledge that any virtue in Christian experience that possesses all of these must have a superior rank among Christian virtues.

This love thus emphasized is not simply human sentiment, but is imbued with a divine dynamic. In the Greek there are two words for love, one which belongs to the realm of the human and that alone, then there is another word which carries the thought of that love which is begotten of divine life in the soul, and it is this kind of love that constitutes the end of the commandment. No form of human love could satisfy the demands; it would break like brittle withes, but the divine love implanted in the soul has an ever supply of increase, for its source is from God who is love. Love, then, is the image of God within the soul, radiating back unto God himself and sending forth its blessing upon mankind until man feels the warmth of the love pouring forth from a heart that has been in touch with this heavenly dynamic.

The thought thus expressed leads on very definitely to the one we have to add

and that is that this love must come forth from a pure heart. It has been said by some that there is an expulsive power in the new affection of love that comes into the soul, but we feel that while this may have a relative truth, it is not the essential fact of heart purity. It is true that the mind cannot contain too many conflicting elements at one time and when one emotion is dominant, others recede, but that this purifies fundamentally the nature, we do not see; it would seem that it functions as an overpowering force. Such teaching would appear to us to savor more of suppression, at least it borders there. It may have more of Christian grace than teaching that ignores the uniting of the heart about one supreme, dominating element, but it does not wrestle with the defiling element of sin in the heart which perverts all the nature. There must be the cleansing from this impurity before there can be the in-filling of love. Then will love come forth out of a pure heart.

If the heart is not purified, then the nature will be diverted in its affections and thus the choice of motives may be mis-directed and a wrong spirit and action result. But when the heart is made clean, and the affectional nature is vitalized with love for God, then the strongest motivating power possible inspires the will and the whole life is brought into alignment.

#### A GOOD CONSCIENCE CONCOMITANT

Often in the consideration of religion there has been a divorcement from morals; this has constituted a problem down through the ages. It was a problem with which Amos and Isaiah wrestled with the Hebrew people. It occurs in our own day. Oftentimes people excuse themselves for deficiencies in moral shortcomings because of some religious afflatus they experience or they stress some particular element of belief as essential over against the operation of a good conscience in the relations between themselves and their fellowman.

"Conscience," as one has defined it, "is

the activity of consciousness toward the ethical aspect of things." No higher system of ethics is found in the catalogs of moral thought than is found in the Scriptures. Let each age answer for itself and its own time, and the standards of Scripture have a higher relativity to those of its age. We cannot measure Old Testament morality by New; we must measure Old Testament morality by its own times. When we measure New Testament morality by its own times, and all the ages that have followed, we find that it stands as the supreme guiding star in the firmament of all moral thought.

That this activity may function within our being, it must be awakened or quickened and must be kept awake. As says Excell, "The conscience must be enlightened. In itself it is not an infallible guide. Its province is not to teach men truth, not to correct erroneous principles, but simply to show a man when his conduct is, or is not, at variance with his knowledge and convictions of what is right. That knowledge must be obtained elsewhere; and then conscience will dictate the course of rectitude and consistency. If the judgment be under the influence of false principles, the conclusions of conscience will also be false. Some of the vilest things that have ever been done in this world have been done in its name and under its authority. It is evident, therefore, that a conscience, to be rightly directed, must have light; so far as it is instructed it invariably conducts a man in the right way. Therefore seek illumination. Be concerned to have correct principles, and labor after proper views of divine truth; for if the clouds of ignorance and error hang over the mind, not the greatest firmness of character, not the utmost integrity of purpose, no, not even the most decided sincerity of conviction, can preserve the vessel of the soul from pursuing a false track till, finally driven upon the quicksands or dashing against the rocks, it makes shipwreck of faith and of good

conscience, and thus through ignorance is forever cast away."

The enlightenment of the conscience is a process of education. The purifying of the heart is an instantaneous work. The content of what constitutes Christian ethics must be acquired by a gradual process through the understanding of the mind illuminated by the Holy Spirit centered in the precepts found in the Word of God. We do not receive with our experience of entire sanctification an infallible understanding of ethics; herein must be "study to show yourselves approved unto God." Our objective in living should be to keep our "conscience void of offence" both toward God and man. In keeping our conscience void of offense toward God there will be the maintaining of the spirit unsullied and untainted with sin, but toward man there must be the exercise of principles of justice, mercy and love.

In speaking of the value of a good conscience within the heart, Excell says, "Consider how great and how solid is the peace which a good conscience is capable of conveying to the soul. It is an inestimable treasure, a constant and an unchangeable witness to our sincerity. There may be disquietudes without, there may be losses, afflictions and persecutions, but amidst the wildest storms it maintains inward serenity. Consider what strength and spirit a good conscience imparts through all the journey of life. Without it the hands become weak in duty, the feet weary in travel, and the heart languid and depressed in religious engagements. You cannot approach the mercy seat with confidence, for, while you do not approve yourselves, what hope can you have of acceptance with God? Give me an unclouded conscience; let it bear witness in the Holy Ghost: then shall I stand upright in the presence of the enemy. My arm will be strong to wield the sword of the Spirit. There will be an inward vigor and elasticity that shall rise in proportion to opposition."

We have considered the value of a good conscience, we will follow Excell again as he tells how to keep a good conscience. "Be anxiously vigilant against all evil, and watchful as to all opportunities of good. The conscience of a saint is like the eye of the body, extremely sensitive, requiring to be guarded with most jealous care. The least note that enters into it makes it smart and agonize. Let it be your constant concern to live and act as under the eye of your great Master, to whom all things are naked and open, before whom the heart is anatomized as it were, and all its secrets are perfectly known. Realize the presence of Christ with you, and carry it into all the engagements of life, striving to do nothing which you would not be willing that He should behold. Be diligent and habitual in the work of self-examination, without which it is certain that no one can be satisfied as to the reality of his condition. What a shame it is to some men, that they know everything but their own hearts and characters!"

#### AN UNFEIGNED FAITH A RESULTANT

As the last essential in Christian experience as noted in this particular passage of Scripture we have mentioned an unfeigned faith. The Greek reads without hypocrisy. In the days when Jesus was calling His disciples we remember that He characterized Nathanael as an Israelite indeed in whom there was no guile, and this would seem to be the quality of character that is indicated here. When the heart is purified and the conscience bears a good testimony, then there will be no guile in our faith.

In our Christian profession as in other walks of life there comes the temptation to professionalism or to a standard maintained before men which is not a reality in the heart. This sometimes creeps slowly upon one without a realization that such is the state. Perhaps if there had been more careful self-examination, such a state would have been revealed, but so often we take

our religious experience for granted and feel confident that all is well, and we go on without coming to an understanding that we have failed to keep the vital touch which would eliminate from our souls all that would tend to savor of insincerity or guile.

Then sometimes in the Christian walk of life people are ensnared to think that the end justifies the means, and if the ultimate objective that they have in mind is the kingdom of God, they may use guile and subtlety in its attainment, in fact there creeps into the mind the thought that shrewdness and cunning may be classed as meritorious. Open sincerity and reliance upon God, faith in His promises and complete trust in His faithfulness to His children is the only condition that will keep the heart in its right relationship toward God. This will exclude all ratiocination or seeking to reason out a justification for one's attitude instead of

acknowledging that one was wrong in one's position. An unfeigned faith is clear, undefiled without any self-seeking, but desirous only of the glory of God.

Thus we have the primary essentials in the Christian experience. We notice that they savor not of the spectacular; they are simple, unassuming graces of the spirit, but they go to the very heart of Christian living. They comprehend relationships both toward God and man, and keep the spirit of man unsullied in its purified nature, vital with love. They cause the individual to rest in peace as he looks within and finds that from the inner recesses of his being there comes a response born of a good conscience, and as he expresses his faith toward God, he can feel that it is reinforced with absolute sincerity and that there is no alloy in it. While such graces may not shine forth before the world without as striking, yet within they give a sense of security and confidence.

## HOMILETICAL

### Prayermeeting Suggestions for February

LEWIS T. CORLETT

#### Jesus, an Example of Stewardship

(John 17:1-7; 1 Peter 2:21)

#### I. CHRIST IS THE PATTERN AFTER WHICH EVERY LIFE SHOULD BE SHAPED

1. He is the Example that all should follow.
2. He is the Guide directing His followers.
3. If Jesus accepted stewardship as the guide of His life, then all of His disciples should do likewise.

#### II. HE WAS AN EXAMPLE IN STEWARDSHIP

1. He recognized that He was to look after His Father's business (Luke 2:49).
2. "He must" was prominent in His life.
3. He felt the work was dependent upon Him (Matt. 17:24-27). "Give unto them for me."

4. He was controlled by a divine purpose (Matt. 20:20-28).
5. He felt that His work was a divine opportunity (Matt. 25:14-29; John 17:6-12).
6. He felt that His life was a divine privilege (John 12:28). "For this cause I came."
7. He felt a divine obligation (John 9:1-5). "We must work."

#### III. ALL CHRISTIANS SHOULD ENDEAVOR TO BE STEWARDS

##### Christ the Great Giver

1. Giver of Living Water (John 4:14).
2. The Giver of Satisfying Bread (John 6:35).
3. The Giver of Light (John 8:12).
4. The Giver of Peace (John 14:27).
5. The Bestower of Glory (John 17:22).
6. The giver of Eternal Life (John 10:10).

### The Successful Church

(Song of Sol. 6:10; Matt. 16:15-19; 7:21-29; Eph. 5:25-33)

#### I. WHAT IS A CHURCH?

1. A group of the children of God organized together for the purpose of:
  - a. Building of character.
  - b. Upholding a common creed.
  - c. Providing a place of worship for their families.
  - d. Giving them an opportunity to do active service in the propagation of the kingdom of God.
  - e. Providing a place where people can find God.
2. Implies a sphere of spiritual activity.
3. Implies the idea of doing work for another.
4. Implies a challenge to each member to make it a success.

#### II. WHAT MAKES A MEMBER A BENEFIT TO A CHURCH?

1. An appreciation for:
  - a. The church as a divine institution.
  - b. The message of the church.
  - c. Personal benefits derived from the church.
  - d. Value of associations that the church provides for the family.
2. An active loyal member.
  - a. One who faithfully attends the means of grace.
  - b. One who makes a persistent and consistent effort to live up to the experiences taught in the Bible and by the church.
  - c. One who never shirks but always works.
3. One who practices the principles of stewardship.
  - a. Recognizes God's claims.
  - b. Recognizes the church as God's appointed work.
  - c. Pays tithes regularly.
  - f. Renders a faithful account of stewardship to the Master.

#### III. ADVANCE OF THE CHURCH IS DEPENDENT UPON THE PERCENTAGE OF THE MEMBERS WHO PRACTICE STEWARDSHIP

### The End and the Beginning

(2 Cor. 5:17)

Salvation is both an ending and a beginning.

1. End of sin and the beginning of salvation.
2. End of darkness and the beginning of light.
3. End of death and the beginning of life.

4. End of bondage and the beginning of freedom.
5. End of condemnation and the beginning of peace.
6. End of the state of rebellion and the beginning of the state as sons of God.
7. End of the dominion of the devil and the beginning of allegiance to God.
8. End of trying to be conformed and the beginning of transformation.
9. End of strife and the beginning of rest.
10. End of corruption and the beginning of immortality.
11. End of probation and the beginning of the heavenly inheritance.
12. End of wandering and the beginning of pilgrimage.
13. End of the sorrows of sin and the beginning of everlasting joys and bliss.

### Am I My Brother's Keeper?

(Lesson Ezek. 33:1-19; Gen. 4:7)

#### I. AN EXCUSE

1. Trying to evade responsibility.
2. Trying to evade God.

#### II. PERSONAL RESPONSIBILITY

1. For personal salvation.
2. For personal influence.
3. To a certain degree for the soul of the other man.

#### III. PERSONAL WATCHFULNESS

1. Regarding spiritual experience.
2. Regarding relationship to others.

#### IV. HOW TO BE MY BROTHER'S KEEPER?

1. Recognize that I am not his Judge.
2. Pray for him.
3. Endeavor to get him to attend church.
4. Do some personal work.

### Matt. 10:10-18

Trust includes:

1. Steadfastness.
2. Constancy.
3. Expectation.
4. Obedience.
5. Activity.
6. Realization.

### Securing God's Aid

(Joshua 23:11)

#### I. JOSHUA REVIEWS THE DEALINGS OF GOD WITH ISRAEL

1. Makes it a personal matter.



2. God had delivered them.

## II. SECURING GOD'S AID

1. Appreciation of God's past and present blessings. This opens the way for future blessings.
2. Individual matter. "Take good heed unto yourselves."
3. Keep the essential uppermost. "That ye love the Lord your God."
4. Dependent upon obedience. "Be ye therefore very courageous to keep and do all that is written in the law of Moses."

## III. EACH ONE SHOULD ENDEAVOR TO DO AND BE BETTER EACH DAY.

### Christ the Center

1. Christ is the Central Revelation of the Godhead, "Express Image" (Heb. 1:3).
2. The Central Cause in Creation (Col. 1:16).
3. The Central Figure in History (John 1:18).
4. The Central Sufferer on the Cross (John 19:18).
5. The Central Power in Life (Gal. 2:20).
6. The Central Object in Worship. "In the midst of the lampstands" (Rev. 1:13-20).
7. The Central Glory of the New Jerusalem. "The Lamb is the light thereof" (Rev. 21:23).

—SELECTED.

### The Proper Attitude Toward the Holy Spirit

1. We should recognize His Personality (Acts 13:2).
2. We should be regenerated by Him (John 3:5-8).
3. We should be filled with the Spirit (Eph. 5:18).
4. We should not grieve the Spirit (Eph. 4:30).
5. We should not quench the Spirit (1 Thess. 5:19).
6. We should be led by the Spirit (John 16:13).
7. We should bear the fruit of the Spirit (Gal. 5:22).

—SELECTED.

### Names of God

1. God of Patience (Rom. 15:5).
2. God of Hope (Rom. 15:13).
3. God of Love (2 Cor. 13:11).
4. God of All Comfort (2 Cor. 1:3).
5. God of Peace (Phil. 4:9).

6. God of Grace (1 Peter 5:10).
7. God of Glory (Acts 7:2).

—SELECTED.

### Christian Conversation

E. M. VAUGHT

*But speak thou the things which become sound doctrine* (Titus 2:1).

#### I. SOME THINGS IT SHOULD BE FREE FROM

1. Evil speaking.
  - a. "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor" (Psa. 15:3).
  - b. "Speak evil of no man, to be no brawlers but gentle, showing all meekness unto all men" (Titus 3:2; James 4:11).
2. The cure for evil speaking.
  - a. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).
3. It should be free from lightness.
  - a. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27; Col. 4:6).
4. Free from vulgarity.
  - a. "Neither filthiness nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:3, 4).
5. Free from harshness.
  - a. "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).
6. Free from guile.
  - a. "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:13).
7. Free from complaining.
  - a. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said I will not leave thee, nor forsake thee" (Heb. 13:5).
8. It should be sparing.
  - a. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10:19).

# PRACTICAL

## Evidences of Christianity

BASIL MILLER

CHAPTER FOUR

THE NEW TESTAMENT

### *The Text and the Early Versions*

We have thus traced Christianity from the present backward through history to the days of the early fathers. We now change the channel of thought to the New Testament; for the New Testament is the final expression of Christianity. "The divine origin of the Christian religion depends for its proof on the evidence that Jesus of Nazareth is 'the Christ, the Son of the living God.'"<sup>1</sup> This is conditioned upon proving the authenticity, the integrity, the infallibility and the inspiration of the Bible, and especially of the New Testament. The Old Testament is so intricately bound up with the New, and the life and teachings of Jesus, that if the first is inspired, the other must be inspired also.

1. *The integrity of the New Testament.* By the integrity of a book we mean that in its preservation it has been uncorrupted; that what we possess is the entire book unchanged. In the different copies of the New Testament, the early versions, and the separate parts of the different manuscripts of the New Testament which have been found, numerous various readings and renderings exist. In all the hundreds of existing manuscripts and ancient versions, the readings different from the text commonly accepted are estimated to be not less than 120,000. It was recognized early that the readings of these different manuscripts were diverse, but not until the several versions had appeared and

scholars had compared them, did the magnitude of the various readings come to light. These slight errors have crept in through the work of copyists and transcribers during the ages before printing was invented. The first Latin Bible was printed by Gutenberg, the inventor of printing, about 1452. Of this eighteen volumes are still extant.

The honor of producing the first Greek Bible belongs to the Spanish Cardinal Ximenes in 1514. Of this six hundred copies were printed. In 1516 Erasmus published his New Testament. Each of these writers had loosely followed existing manuscripts, and had not critically compared them to see wherein they differed. But in 1534 Colinaeus prepared a critical edition. In 1550 Stephens published another critical New Testament by means of using different manuscripts and comparing their readings and by using the original forms which appeared in the largest number of, and the most valuable, manuscripts. In 1581 Beza; in 1624 Elzevir; in 1803-7 Griesbach; Lachmann, before his death in 1851; Tischendorf from 1841-79; Tregelles from 1857-79; and Westcott and Hort in 1881 published critical editions of the New Testament. Each scholar used the preceding editions of the Greek Testament, and also the new manuscripts as they were discovered, until the edition of Westcott and Hort is accepted at present as the nearest the original of all.

Though the number of these various readings is great, still Dr. Hort, one of the most competent authorities on the subject, says that in regard to most of the words no change in form appears. About seven-eighths of the words are above doubt of

<sup>1</sup> McGarvey, *The Evidences of Christianity*, 1.

change. Only one-thousandth part of the bulk of the Bible is doubtful as to just what is the exact reading. Dr. Hort states:

"With regard to the bulk of the words of the New Testament . . . there is no variation, or other ground for doubt, and therefore no room for textual criticism; and here, therefore, an editor is only a transcriber. . . . The proportion of words virtually accepted on all hands as above doubt is about seven-eighths. . . . Setting aside variations in orthography, the words in our opinion still subject to doubt make up about one-sixtieth of the New Testament. . . . In this second estimate the proportion of comparatively trivial variations is beyond measure larger than the former, so that the amount of what can in any sense be called substantial variations is but a small fraction of the whole residuary variations, and can hardly form more than a thousandth part of the entire text."<sup>1</sup>

More specifically Dr. Hort again writes, "The books of the New Testament as preserved in the extant documents assuredly speak to us in every important respect, in language identical with that in which they spoke to those to whom they were originally written."<sup>2</sup> Dr. Davidson affirms, "No new doctrines have been elicited by the aid of Biblical criticism, nor have any historical facts been summoned by it from obscurity. All the doctrines and duties remain unaffected."<sup>3</sup> Hence no doctrine, or message, truth or teaching, is in any way affected by the known variations.

Many changes from the original which now give rise to variations, were unintentional. Letters were easily interchanged by accident, which in the translation had an entirely different meaning. In Acts 13:18 many manuscripts and editions read, "bare them as a nursing-father," in-

stead of "suffered he their manners." This difference of rendering is due to the interchange of one letter, *p* for *ph*, or *etrophophoresen* instead of *etropophoresen*. Rom. 7:6 should read "we being dead," instead of "that being dead." This difference is due to only one letter, the use of *o* for *e*, or *apothanotos* instead of *apothanotes*. In 1 Tim. 3:16 just one single stroke, or a little mark, thus - , in the center of the O in the abbreviation for God, makes a difference in the reading of "He who was manifested," for "God was manifested." In Rev. 1:5 the translation "washed us from our sins" or "loosed us from our sins" is due to the insertion or the omission of *o*, or *lousanti* for *lusanti*. In Mark 6:20 by a difference of two letters the rendering can be changed from Herod "did many things," for "was much perplexed." Such changes as these could easily have been made unintentionally, but they give rise to many various readings.

Similarity of ending, technically termed *homocotelenon*, of words and verses sometimes occasions mistakes. Thus in 1 John 2:23 the American Revision places in *italics* the clause, "but he that acknowledgeth the Son, hath the Father also." But in the original manuscripts of Codex Sinaiticus, Codex Alexandrinus and Codex Vaticanus, and others these words appear; while in some manuscripts are dropped by the confusion of the repeated phrase, *ton patera exei* (hath the Father). Luke 18:38, 39 both end with "have mercy on me" (*cleeson me*), with the result that some manuscripts have omitted the entire 39th verse.

By the use of synonymous expressions, various readings would be originated. As where the "messengers of John" are used instead of the "disciples of John." Then ancient manuscripts were without any stops in the words, such as spaces and punctuation marks, and this would easily give rise to errors in copying and translation. All early manuscripts were written

<sup>1</sup> Wescott and Hort, *Introduction to the Greek Testament*, 2.

<sup>2</sup> *Ibid.*, 284.

<sup>3</sup> Davidson, *Biblical Criticism*, II, 147.

thus: FORGODSOLOVEDTHEWORLD  
THATHEGAVEHISONLYBEGOTTEN-  
SONTHATWHOSOEVERBELIEVETH-  
ONHIMSHOULDNOTPERISHBUTHA-  
VEEVERLASTINGLIFE.

Many variations are due to abbreviations. For in the manuscripts abbreviations are numerous. In the Septuagint, J is the Hebrew abbreviation for Jehovah, but it also means my. In one case "the fury of J" is translated "my fury," where it should be "the fury of Jehovah." Marginal readings in the older manuscripts have often been copied in the text of the newer. Thus errors arose. In Rom. 11:6 many leading Greek scholars think that the later half of the verse appears to have been added by a copyist to complete the antithesis. Also the account of the angel at Bethesda seems, to these scholars, to have been copied from the margin in explanation of the healing efficacy of the waters. Momentary inattention would cause the scribe to pass over letters or words. Trusting to memory would often lead the most painstaking to forget, and to make a slight error in spelling words. Many copies were written from dictation, and words which sounded alike might be spelled dissimilarly. Or the scribe might try to correct a mistake in the copy he was using; or notes which were used to amplify the original copy might be added as an integral part of the new manuscript.

Often these alterations were intentional. A Greek copyist would correct a Hebraism as a violation of grammar; he would sometimes substitute for the Greek, words which he thought more clear and easy. Or he would correct one Gospel by another and fill in one from another. Or he would fill in a shorter account by a longer one. Or to suit a parallel passage, or to make it agree with the passage from which it was quoted, the scribe would make an alteration. In some cases the scribe even changed the original reading to suit his party or belief. Marcion left out entire passages which did not suit his heresy.

Thus errors have crept into the different manuscripts during the hundreds of years that the Bible was passed from generation to generation by means of scribes; but such variations are without the power of vitally affecting the original message or meaning. *Hence the New Testament, the record of the life and teachings of Christ, the origin of Christianity, has come down to us practically as it was originally written when "holy men of old wrote as they were moved by the Holy Ghost."*

## 2. Means of restoring the original text.

(1). *Ancient Greek manuscripts.* The original copies of the books of the New Testament undoubtedly perished at a very early age, possibly fifty or a hundred years after the death of the writers. Not only have the original autographs perished but possibly also all those made from them during the first two or three centuries. Books wear out and parchments will not last for ages. Multitudes of sacred books were hunted, and burned by the heathen and pagan mobs of the early ages of the Church in their mad fight against Christianity, which helps to account for the scarcity of early manuscripts.

a. *Uncial manuscripts.* The earliest manuscripts of the New Testament books were written no doubt on papyrus, a fragile material soon ruined by handling. A few scraps of papyrus copies of the Gospels and Epistles have been found among the vast store of manuscripts brought from Egypt. A leaf of Matthew and some from John's Gospel have been unearthed; four or five small sections are also had containing some of the Epistles. In the fourth century vellum was used instead of papyrus for the more important manuscripts, and about the same time the codex was used instead of the roll. Eusebius states that Constantine ordered fifty copies of the New Testament made on vellum, and many scholars now believe that Codex Sinaiticus and Codex Vaticanus were originally among the fifty. When new

vellum was too costly the transcriber would take old vellum containing writings which he would wash or scrape off, and then write on this. This is called a "codex rescriptus" or "palimpsest." In the earlier times the New Testament was divided into three parts: the Gospels (*to euaggelion*), the Epistles and Acts (*to apostolikon*), and Revelation (*e apokalupsis*). In the third century the Gospels were divided into two kinds of chapters, the longer called *braves*, or *titloi*; the shorter termed *capitula*, or as the Greek is *kephalaia*. In the fourth century these divisions were in common use in the Gospels.

In 459 Euthalius published an edition of the Epistles of Paul in which he divided them into capitulas with a summary of their contents; later he divided the Acts and the Catholic Epistles into the same. He also introduced accents into manuscripts which custom did not become common until the eighth century. He added to the Pauline Epistles the superscriptions which are found in the English version. To make manuscripts more legible he further divided them into lines, *stixoi*, which style of writing soon became common. But in the eighth century the lines ceased to be written separately, but a dot was used to represent the end of a line. In the same century punctuation was introduced. At this time the letters began to be compressed and slightly inclined; in the ninth century the note of interrogation and of the comma were used, and in the tenth the uncial or large, upright style of writing was superseded by the cursive or running hand. Chapters were added in the thirteenth century by Langton (*d.* 1228), and verses are due to Stephens (1551).

From these facts weighty rules, which are essential in restoring the original wording and in textual criticism of the New Testament, are induced. As a manuscript is found it is of utmost importance to be able to know approximately the age dur-

ing which it was written. For this purpose the following rules are used:

A manuscript in cursive character is not older than the tenth century and in rare instances the ninth.

A manuscript with compressed or inclined characters or uncials is not older than the ninth century.

A manuscript systematically punctuated and with *stixoi* is not older than the eighth century.

A manuscript in uncial letters which is divided into lines or accented or with the divisions, titles or superscriptions of Euthalius is not older than the fifth century.

A manuscript with the Eusebian canons, or the breves and capitulas of the Gospels, is not older than the fourth century.

In all the number of the Uncial Manuscripts of the parts of the New Testament is:

Gospels . . . . .	101
Acts and Catholic Epistles . .	22
Pauline Epistles . . . . .	27
Revelation . . . . .	6
<hr/>	
156	

This may seem indeed a very few manuscripts of the New Testament to have been preserved from the time of the fourth century to the present, but when compared with copies of the Grecian classics it is indeed large. Dr. Nestle writes, "For no literary production of antiquity is there such a wealth of manuscripts as for the New Testament. Our classical scholars would rejoice were they as fortunate with Homer, Plato, Aristotle, Cicero or Tacitus, as the Bible students are with their New Testament. The oldest complete manuscript of Homer that we have dates from the thirteenth century A. D." <sup>1</sup> Of Virgil there is one uncial copy.

Of the copies but a few originally contained the whole New Testament, and

<sup>1</sup> Quoted by Angus-Green, *The Bible Hand-Book*.  
48.

only one contains it now. Much of these copies are of single books or groups of books, and the most are now fragmentary. The four Gospels are found in fair completion in but four of them; Acts in nine; the Catholic Epistles in seven; the Epistles of Paul in nine, and the Apocalypse in five.<sup>1</sup>

Five uncial copies exist, whose antiquity is so great and whose value is so pre-eminent that all students of the Bible should have a knowledge of them:

(1) *Codex Sinaiticus*, or the Sinaitic manuscript. This is an uncial manuscript containing the entire New Testament, with a large portion of the Greek Old Testament, the Epistle of Barnabas, and portions of the Shepherd of Hermas appended to it. Its leaves are of vellum, made of the skins of young calves or antelopes, containing 1,460 pages. It was discovered by Tischendorf in the Convent of St. Catharine at the foot of Mt. Sinai in 1859; and is now kept in the Imperial Library at St. Petersburg. All critics unite in ascribing it to the middle or the first half of the fourth century—about 325-350 A.D.<sup>2</sup>

(2) *Codex Alexandrinus*, or the Alexandrian manuscript. This is composed of four volumes, of which the first three contain the Septuagint—Greek—version of the Old Testament. It lacks all of Matthew up to 25:6, two leaves of John's Gospel including 6:50—8:52, and three leaves of 2 Corinthians, including 6:13—12:6. In 1628 it was sent to the king of England by the Greek Patriarch of Constantinople, and is now in the British Museum. The date usually assigned to the copying of this is the beginning or the middle of the fifth century—400-450 A.D.

(3) *Codex Vaticanus*, or Vatican manuscript. This was originally designed for a complete Greek Bible; but it now lacks

the first 46 chapters of Genesis, 32 of the Psalms; and the New Testament after Hebrews 9:14 is mutilated. It includes the General Epistles, but lacks the Pastoral Epistles, Philemon and the Apocalypse. This is copied on delicate vellum and has about 1,518 pages. It was placed in the Vatican Library shortly after its establishment in 1448, and nothing is known of its earlier history. The pope usually keeps this from Protestant scholars. The date commonly assigned to it is the fourth century.

(4) *Codex Ephræmi*—This is kept in the National Library of Paris. It contains small portions of the Old Testament in Greek, and parts of every book in the New Testament, except 2 Thessalonians and 2 John—in all about three-fourths of the New Testament. The original writing was probably done in Egypt during the fourth or fifth century; in the twelfth century the works of Ephræm, the Syrian, were written over the earlier manuscript. But the ink of the later scribe proved less durable than that of the earlier. It is a *codex rescriptus*. The date of this is about the same as the first manuscript and many critics believe it to be nearer the original than the first mentioned in this series.

(5) *Codex Bezae* contains parts of the Gospels and Acts in Greek and Latin in parallel columns, and was written near the beginning of the sixth century. It is remarkable for its deviations from the accepted text, and for its additions.

b. *Cursive manuscripts*—The cursive manuscripts of the New Testament are far more numerous than the uncials. For about two centuries the two styles of writing were both practiced; but after the tenth century the cursive becomes common. One writer, Scrivener, gives a catalog and description of 1,997, of which thirty contain all the New Testament; while the remainder are copies of books or groups of books. Their value for the use of textual criticism is not so great

<sup>1</sup> Wescott and Hort, *Introduction to the Greek Testament*, 75.

<sup>2</sup> This is the manuscript from which Dr. W. B. Godbey made his translation of the New Testament.

naturally as the uncials; for they were usually copied from manuscripts of a later date than the earlier uncials. But on the other hand they might have been derived from a very early manuscript, and may contain the language nearer the original than any others.

c. *Lectionaries*—Besides these manuscript copies of the New Testament books, a class of manuscripts are discovered called Lectionaries—reading lessons. These were anciently used for public reading in the churches on consecutive Sundays throughout the year. They are composed of passages selected from the different books. About four hundred have been preserved of which eighty are uncials. And in the restoration of the original text occasionally they are of great value.

These ancient manuscripts of the Bible form a link in the unbreakable chain with the past. Gradually we are pushing the existence, the authenticity and the integrity of the New Testament back to the days of Jesus. Of so much we are certain: The New Testament, containing the germ of the Christian religion, existed with unbroken continuity from the present to the middle of the fourth century, or about three hundred and fifty years after the birth of Jesus.

2. *Ancient Versions*—Another method of restoring the original text and of forcing the integrity of the New Testament closer to the age of the apostles, with historical certitude, is through the Ancient Versions of the New Testament.

a. *Armenian Version*—We shall begin with the latest versions and gradually work our way back to the earliest. The Armenians claim to be the first people to accept Christianity as a national faith. But as they had no alphabet they used the Syrian version until Miestob invented an Armenian alphabet and in the fifth century translated the Bible into that language.

b. *Gothic Version*—When the Goths invaded southern Europe, they in turn

were invaded by a missionary of the cross, and many were turned to the Christian faith. Ulphilas, a Cappadocian, their apostle, made an alphabet of their language, and translated from the original Greek the Old and the New Testament into their language. There is an extant uncial manuscript of this version, made during the sixth century, which is kept in the University of Upsal, Sweden.

c. *Æthiopic Version*—The Æthiopic language was spoken in Abyssinia, where Christianity was prevalent in the fourth century. The New Testament was translated into the vernacular near the end of that century, and the beginning of the following. In the present form of this version all the books of both Testaments are included.

d. *Egyptic Version*—When the Arabs conquered Egypt in the seventh century, to the Egyptian Christians they gave the name Copts, and their language has since been termed the Coptic. Bishop Lightfoot, the greatest authority on the Coptic language, believes that the Coptic or Egyptian version was translated during the second century. Of this there are two versions. Both contain all the books of the New Testament, and are almost as old as the Syriac and the old Latin. Wescott and Hort write, "Of all the versions the Memphitic"—one of the Egyptian—"is perhaps the most important for textual criticism. In point of antiquity it must yield the palm to the Old Syriac and the Old Latin . . . it preserves the best text among the Alexandrian fathers, free from the corruptions which prevailed so widely in the copies of the second century."<sup>1</sup>

e. *Latin Vulgate*—When the Old Latin version had been used for two hundred years, it was discovered that different copies of it contained variations. To remedy this, Damascus, Bishop of Rome,

<sup>1</sup> Wescott and Hort, *Introduction to the Greek Testament*, 392.

ordered a revision made. Jerome was entrusted with this task in 382, and in 385 the version was completed. Gradually this replaced the Old Latin version, and was called the Vulgate, or the common version. After passing through numerous revisions in different ages, it was canonized by the Council of Trent in 1546, which decreed that "in public readings, disputations, preaching and exposition it should be held *authentic*. Since that time all Roman Catholic translations are made from it, and not from the original Greek manuscripts. Jerome used as he expressed it, "ancient Greek manuscripts," and this version thus must represent manuscripts that are several centuries older than the oldest extant Greek texts. This again reinforces our position. We are gradually drawing to the origin of Christianity, and our position stands the most acute historical examinations and tests.

f. *The Old Latin Version*—This is a translation of the Bible into Latin which was made in the second century. It is known to have been cited by writers as early as Tertullian, who lived from 150-220 A.D. This as noted above was superseded by the later version of Jerome, and hence was not extensively used during the intervening nineteen hundred years. In the thirty-eight fragments of it, practically every book of the Bible is represented. This version appeared about the same time as the Syriac version; and they both represent Greek manuscripts of the Bible that must have existed two hundred years earlier than any extant Greek manuscript.

g. *Peshito Syriac Version*—This is the earliest version of the Bible. It is a translation of the Old and New Testaments into the Syriac, or Aramean, the language anciently used in northern Syria and upper Mesopotamia. Many evidences force us to conclude that it was produced in the second century after the death of Christ; and must have been translated from a Greek manuscript of the New Testament

that had been transmitted not over one hundred years from the hands of the original writers—the apostles. From the first translation to the present it has been the common Bible of the Syrian Christians; and has been employed extensively by them for their public worship. This lacks four of the smaller Epistles—2 Peter, 2 and 3 John and Jude—and the Apocalypse. Its date reaches back to some time in the century 100 A.D. It cannot be more than one hundred and fifty years from the age of Christ, and there is a possibility that it existed earlier than this. As to its integrity and authenticity there is no question whatever.

These versions which are known to have been translated from early Greek manuscripts were extant in every part of the world that had been evangelized up to the fourth and fifth centuries. Hence with definite historical certitude — certitude which none can reasonably question—we can say that the Christian religion with the Bible was a moving force in the world, as far distant as the second century A.D. and we are also certain that *the New Testament, as we have it today, is identical for all practical purposes with the New Testament as the Holy Spirit inspired it.*<sup>1</sup>

<sup>1</sup> The student is referred to the following works in substantiation of the facts of this chapter: Wescott and Hort, *The Introduction to the Greek New Testament*.

Nestle, *Textual Criticism of the Greek Testament*.

Angus and Green, *The Bible Hand-Book*.

Scrivener, *Introduction to the Criticism of the New Testament*.

Robertson, *An Introduction to the Textual Criticism of the New Testament* (the best of the recent works).

Alas! how many souls there are full of self, and yet desirous of doing good and serving God, but in such a way as to suit themselves; who desire to impose rules upon God as to His manner of drawing them to Himself. They want to serve and possess Him, but they are not willing to be possessed by Him.—FENELON.



## Church Publicity

JOSEPH GRAY

### ARTICLE ELEVEN—THE CHURCH BULLETIN

(Due to the pressure of an eight-week revival in my own church, wherein I acted as my own evangelist, there has been a gap of two months in my articles. I present my apologies to all who have looked for them in vain.)

The church bulletin may be an unusually helpful asset to the publicity of any church, or it may be a very negative influence. Far too many pastors' studies are littered with accumulations of bulletins that have never been distributed, and far too many bulletins are carried away for courtesy's sake only to be left unread.

The purpose of the bulletin is twofold. It may be used as a pastor's assistant to sell the church to itself or it may be used as a publicity medium to sell the church to the outside world. Or it may combine both of these aims in a very effective way. However it might be well in the average case for the pastor to determine which of these is the primary aim and to govern the arrangement of the bulletin accordingly.

If the bulletin is to be used primarily to sell the church to itself it may still take on several diverse forms. Many churches, more particularly those churches whose services are quite ritualistic, use the bulletin largely as a mere program of the order of worship in the Sunday services. Our type of worship does not lend itself readily to this, so we may dismiss it without further discussion.

Other churches use it very effectively as a church newspaper. This has the distinct advantage of taking many notices out of the pulpit and so cutting down the waste of time in the worship services. But, and it is a very frequent but, most pastors do not let the bulletin do this job, but spend just as much time with announcements as if they had no bulletin. In that case the bulletin is a mere waste of effort, at least in that particular. If the bulletin is to be the medium for your announcements, then stick to it and use it.

The other phase of the bulletin as a newspaper is to print little intimate items about the congregation. This is a fine thing and is particularly good for the large church. In the smaller church, the news is likely to be out well ahead of the bulletin and thus minimize its value along this line. Changes of address, names

of new members, eulogies of deceased members, words concerning absentees, etc., may be worked into this type of bulletin.

The bulletin may also be used effectively by the pastor as an exhorter. It may call to prayer, boost the district program, stir up the lagging department, stimulate the attendance, and promote a host of other things in short, pithy paragraphs. Furthermore the pastor may use it to pass along gems of thought not particularly adapted to his pulpit messages, and yet too good to miss.

Then, as previously indicated, the second main task of the bulletin is to sell the church to the outside world.

Its first function here will be to make announcements in advance of coming events. Special programs, guest speakers, revival meetings, unusual services, striking sermon themes, are some of the things the pastor will want to announce to the outside public.

The various departments of the church may be mentioned, special attention called to their activities, and invitations extended to their fellowship. In larger churches this will be an important part of the work of the bulletin as it is impossible for outsiders to know all the various departments without some such assistance.

The bulletin may also present pithy, pointed paragraphs that will stir the outside readers' attention and make them feel that the bulletin represents a lively and a spiritual church.

It is obvious that the average church bulletin cannot do all the tasks outlined above in any one issue, and should not try it. As previously indicated it is wise to decide on one of the two main lines of action and follow it. Then it is a good plan to make some one note dominant in each issue rather than try to do it all at once. Select your particular need and shape the bulletin to it. And if you make changes in your program, then do not be afraid to change your bulletin to meet new conditions.

We come now to the various types of bulletins as far as their mechanical makeup is concerned. First of all, we mention the bulletin which is printed in its entirety on a printing press. It is by far the neatest job, but its cost is prohibitive to smaller churches. The church that can afford it will do well not to consider any other type of bulletin.

Probably the commonest form of bulletin is the one where the outside pages are printed and remain the same in every issue for a considerable period of time, while the inside is stenciled and is changed every week. So thoroughly has this form come to be accepted as a church bulletin, that it may well be considered the standard form. Because the outside setup remains the same for all the year, a large saving may be affected on printing cost by having the full supply printed at once. Too many bulletins of this type are spoiled by careless work on the stencil part of the bulletin. Careless workmanship here is inexcusable, for it suggests to the reader carelessness in other phases of the church work.

Some churches have economized still farther by stenciling the bulletin inside and out. It is hard to make as attractive a bulletin in this way, unless you are an expert with the stylus in preparing catchy designs. Furthermore, the purchase of paper in small retail quantities is likely to bring the cost of the paper alone up close to the cost of paper and printing where the printer has the advantage of large paper purchase. Its one real advantage is the ability to change the outside pages at frequent intervals and so keep the bulletin available for live material.

A variation of some of these forms was introduced some years ago by one or two of the larger denominational boards. They issued bulletins with blank outside pages, and the inside filled with booster material for various general denominational activities. Then the local church placed its own material on the outside pages. It does not seem very satisfactory to me because if the outside is to match the inside in quality it must be printed. If it is printed in large quantities there is no place for local announcements. If it is printed every week, then the cost is nearly as great as an individual bulletin. On the other hand, if the local church undertakes to stencil the outside, and so have some live news, the contrast between the inside printing and the outside stencil is far more noticeable than in the standard form of bulletin where the reverse situation holds good.

Some churches have attempted a single stenciled sheet as a bulletin. I have never seen one of these that I felt justified the outlay of time and money involved. It may be there are some, but they have not been called to my attention. The ones that I have seen gave the impression that they were indeed "poverty sheets," and

that is an impression no church ought to allow to creep into its advertising.

I happen to be the owner of a Multigraph. The Multigraph differs from a stencil duplicator in the fact that it uses metal type which may be set like print type. But it is not as flexible as a printing press. If you are familiar with the machine you know both its advantages and disadvantages. It lends itself well to printing a bulletin because of its use of type that may be rapidly set. But it is a very expensive machine to buy unless you have as good luck as I did in buying a second-hand set. Furthermore it has this disadvantage over a stencil machine, you must both set up and tear down the type, and the dual job takes more time than cutting a stencil. But the Multigraph turns out a very neat bulletin, and it may also be used for many odd jobs of printing that cannot be turned out with a stencil.

One of its chief disadvantages has been the high cost of cuts, so that it is necessary to resort to a few stock cuts or do plain type printing. But within the last three months, thanks to the ingenuity of one of the college students in my congregation, I have learned that linoleum block cuts may be adapted to the Multigraph. This paragraph will not be of general interest, but if there are preachers who have Multigraphs and would like to know how to use linoleum block cuts with it, I shall be happy to extend the usefulness of your machine by giving you the necessary information.

Coming back to the methods of printing the bulletin. The choice of the mechanical makeup of the bulletin will largely be determined by the money and equipment available. All I can say further is this, get the best bulletin you can afford to buy.

We come now to consideration of the question, shall we use advertising on the bulletin? Many churches do, but there are some questions which should be asked and answered before you do it.

First, most churches distribute their bulletins on Sunday. Can you use advertising on your bulletin and make it commercial to that extent, and then conscientiously distribute it in your Sunday services? You will have to answer that question for yourself.

Second, how are your advertisements secured? Do you take time to secure them yourself or is the job turned over entirely to a high pressure salesman, who uses methods not in keeping with

the spirit of your church? There are several outfits now in business of supplying churches with a free duplicator and a year's supply of printed bulletins. In return the church must agree to fill the inside pages with duplicated material, distribute the bulletins regularly every week, and endorse the sales of the advertising space on the back of the bulletin. Some of the firms doing this work recognize the danger, and insist that the pastor go with the solicitor to secure the advertisements. Others, less scrupulous in their methods, send in worldly solicitors to get the advertisements any way they choose, and they do not want any interference with their methods.

It is a good rule to apply to any scheme of providing the church with supplies in return for the privilege of selling advertising, that no advertising shall be sold except in the presence of a trusted representative of the church. And it is a better rule to refuse to allow any solicitor to represent the church even with this proviso, but insist that if any advertising is to be sold the church will sell it. This applies to all advertising schemes as well as to church bulletins. Furthermore, if you go into a plan of this kind, you have a right to know what your supplies will cost, and what percentage the solicitor will take for himself. Roughly speaking, if the percentage runs over fifty per cent in favor of the solicitor, it is wise to have nothing to do with it, even if every other condition has been met.

Furthermore, you must not only face the question of how the advertisements are secured, but what is the nature of them? In these days when so many businesses are open on Sunday, when so many stores indulge in the sale of liquor and tobacco, it behooves a holiness preacher to be very careful of the character of the advertising permitted in his bulletin. Just last month a neighboring Nazarene pastor fell for the song book "racket" and found that the solicitor had sold a theater and a tobacco advertisement. A word to the wise is sufficient.

Next, we ask what effect does the sale of advertising have on your own space? I know of one bulletin where the advertising reached clear over into the inside pages. The effect was very undesirable. Certainly no more than the back page should be used.

Last of all, can you sell advertising and be fair to all concerned? Do you deliver the

merchant values for the money received, or is it merely another way of asking him for a donation. For too often a donation, the major portion of which does not reach the church at all in any way, is resented by the merchant. So prevalent has the selling of such advertising become that in many communities it is impossible to get merchants to sign up without the endorsement of the Chamber of Commerce or the Better Business Bureau. And when you try to get that endorsement it is like pulling eye teeth, and you will be told some of the things I have tried to put across in the previous paragraphs, only the language and method of the telling is likely to be much more emphatic, and rightly so from the merchants' angle.

If you must have a bulletin, and must raise the money for it by advertising, be sure to raise it in such a way that your advertisers are satisfied, or else put it frankly on a donation basis and do not try to make it a commercial scheme.

I have financed two bulletins by advertising and been associated with others. One was a printed bulletin in its entirety and I sold the space myself. It ran acceptably for about a year, then I discovered some of the merchants felt they were not getting value for their money. Others were well satisfied, but I felt that even one or two dissatisfied merchants were too many, so I discontinued it immediately. My other venture was disastrous. I foolishly turned a young man loose to sell the space and print the bulletin. His methods of selling were far from desirable, and his printing was atrocious, so I was glad when the year was up and I could write finis to the venture. I printed a bulletin for one church where the pastor sold his own advertising, and it left everybody feeling satisfied. I know several other pastors who have done well with such bulletins, but I know many others who wish they had never ventured. So I have about decided for myself that I shall not print another bulletin unless the church finances it itself, or else it is clearly understood that it is supported by donations and not real advertising.

Last of all, we consider how the bulletins may be distributed. The simplest way, of course, is merely to distribute them at the church services. But the simplest is not always the best way. If you distribute them only this way you may

have a surplus of undistributed bulletins and you fail to reach the outside public with them.

You may distribute them by mail. This involves more finances but it more than justifies itself if the mailing list is kept up to date. We shall discuss the mailing list in the next article.

One of my acquaintance uses the surplus bulletins after they have reserved enough for the Sunday services, in a systematic door to door distribution on Saturday morning. The bulletins are distributed just as far as they will go, and then a new block of territory is covered the next Saturday, thus the whole town is covered in a few weeks.

Another church distributes its extra bulletins successfully by placing boxes in strategic places downtown. This sometimes results in bulletins being left over, but it has the advantage of reaching those who are interested enough to take them.

Other churches depend on the membership to take care of the surplus by hit-or-miss distribution. This is not so good, but it is better by far than leaving the extra bulletins on the shelf to accumulate dust. The principal thing is to get them out. It is folly to pay out good money for bulletins and spend time working up the material and then waste it by carelessness.

Just a last word of summary. Make your bulletin as neat as your finances and equipment will permit. Don't try to cover the whole field of possible aims in one issue. Be careful that advertising does not breed more ill-will than it gains in benefits. Having printed a bulletin, be sure to get it out to the public.

Next month we expect to discuss "Circularization," taking up the pastoral letter, the mailing list, handbills and personal post-card invitations.

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"Answers to prayer! Who shall classify them, remember them, or measure them? They are made up of deliverances, comforts, pardons, illuminations; strange endowments of strength to the weak, of courage to the fearful, and of guidance to the perplexed. The lives of all good mothers are rich in them. Little children know them. Strong men live by them. They have an atmosphere of triumph round innumerable death-beds. They have dried how many tears, and comforted how many sorrows! They form part of the daily experience of multitudes. The days come and go to their music."

## Pentecostal Actualities

I. L. FLYNN

### X. *Post Pentecostal Tragedy* (Acts 5:1-11)

OUR lesson records one of those sad tragedies of Pentecost days. There came with Pentecost the greatest display of spirituality the ages had ever known. The whole city and country was stirred. The Holy Ghost had been given. A genuine revival had just struck this old world. The people rejoiced with the flaming fire of the divine affusion. They had started to go through at any cost. They had consecrated their all, they were willing to give their all, and when the need arose they proved this true by selling their earthly possessions and laying the money down at the apostles' feet. All classes did this, the rich and the poor, the laity and the priest. This was not socialism, or communism. It was Christian liberality. There were possibly three reasons for their selling and giving: (1) The extreme need of the people who had come to Jerusalem to the Feast of Pentecost, and had tarried longer than they had planned. (2) They expected the soon return of Jesus to earth again. (3) The city was soon to be destroyed, as foretold by the Lord Jesus.

Among those who sold their land were two members of the Jerusalem congregation, Ananias and Sapphira, his wife. If Bible names have a spiritual significance, then this man and woman were splendid Christians up to the time of their selling their land. Ananias—"The Lord has been gracious," Sapphira—"Beautiful." But their once being Christians availed nothing—except to bring greater condemnation and punishment when they sinned. Dr. S. D. Gordon calls the sin of this man and wife "the first capital sin after Pentecost." And yet it was no black sin—as the world classes crime—against this pair. They were not blasphemers, were not murderers, they were not highway robbers. If they had been guilty of infraction of the moral laws, it is doubtful if Peter would have taken cognizance of the matter, but would have left them for the civil courts to deal with. Their sin was a spiritual sin—sinning against the Spirit of God. It was an inner sin, a hardening of the heart, a rebellion against what they supposed they were required to give up. "Covetousness which is idolatry." The sin of Ahab, who murdered

Naboth for his possessions. The inordinate desire for this world's goods has wrecked and ruined many a splendid, promising Christian. The lurking sin within the bosom of the unsanctified has caused the downfall of multitudes. And yet how few heed the warning of the examples held up to our view of the tragedy of such a life.

Unbelief, covetousness and pride, went to make up the causes of the tragedy of Ananias and his wife. They were fearful of what people would say if they did not make a show of "giving up all." Wanting to "stand well" in society has been the rock on which many a family has floundered. The love of fine things—the inordinate desire—is the creeping paralysis that is benumbing the spirit of large numbers of people of this day. Many today go to the altar and with uplifted hands say and sing, "I'll go through," but in a short time you find them cooled off, staying away from the house of God, and making many excuses why they do not attend. With Ananias and wife, they say, "It might not go through, we'll wait and see if it does, then we are in it full fledged." The best way to have a thing "go through," is to get in behind it and put it over.

This man and wife talked the matter over. "There is too much excitement about this revival. The people are all excited and it will not last long, and then they will be sorry for the steps they have taken in selling their homes and lands. I think the best thing we can do is to not give all the price of the land, at this time, at least. There will be plenty of time later to 'put in,' if it continues to go on. Nobody will know about the amount we got for our land, anyway." So they talked it over—agreed!

They thought nobody knew—would ever know, but God knew and told Peter all about it before the deceivers went to church. You think nobody knows about your deals, your sins, they may be ever so secret, but they are known, and God will bring them to light some day—it may be soon!

They "kept back part of the price." With great pretension Ananias sang in the choir that morning, and when the offering was taken walked down and put his money at the apostles' feet, and said, "Here is our offering, what we got for our farm." But with piercing, searching eyes, the man of God looked him through and said, "You have lied—lied to God!"

How thoughtless men are. They seem to have no thought that God is omnipresent—everywhere, and that He is omniscient—knows all things. If men were conscious of the fact that God knows all that is going on, and is everywhere all the time, there would be less sinning. This generation has almost lost the consciousness of God. The people sin with impudence.

Ananias and Sapphira sinned against light—against the knowledge they had of God. They knew better, but presumed on the mercy of God: "He'll overlook this 'little' matter." But did He? It is true that God did not instantly kill Annas and Caiaphas, the high priests, with their comurderers in killing the Son of God. This post-Pentecost sin was a different sin. The high priests and their crowd were in spiritual darkness, while this man and wife were in the noonday of pentecostal light. They were trifling with holy things.

The sons of Aaron, the first high priest, Nadab and Abihu, were stricken down before the Lord for offering strange fire upon His altar. They had more light than other folks. These two priests had been in the mountain with the Lord and had eaten and drunk in His presence, therefore their sin was greater than other people's sin.

I knew a man once, a member of my church, who made the statement that he got rid of the preachers who disagreed with him. He had been the instrument in running off four preachers from that work. He was fractious, envious and aspired to complete leadership of the local church. One day while sitting in his store conversing with a member of his church, he was stricken with paralysis and died as he had lived.

It is not God's usual plan to strike people down who commit such sins as Ananias, but they do die—spiritually. This is evidenced by the large number of persons over the land who are only skeletons of their former selves.

Few realize the enormity of sinning against so much light. Adam on the morning of the world's day brought wreck and ruin to the entire human race by his sin against God, and then failed to confess that sin, but tried to hide and cover it up, as Job said, "If I covered my transgression as Adam, by hiding mine iniquity in my bosom." Achan on the threshold of Canaan brought down the wrath of God on himself and family, and death to many of the people by his sin of sacrilege. Achan's sin was for appropriating consecrated things to himself.

The sin of Ananias and Sapphira was for failing to deliver that which had been consecrated to God's cause. It was during the rejoicing and shouting the praises of God in the high tide of Pentecost that this sin was committed. They kept back part of the offering, and the curse of God descended upon them. They died the death of a backslider. They sold out to the devil, they paid the price of their sin. I am afraid this sin is a common sin among us today.

The sacred writer tells us as the pallbearers' feet sounded at the door of the church, Sapphira fell dead and was carried out to the cemetery and laid beside her dead husband to await the resurrection and the great assize.

Who knows but the undertaker's feet are now near at hand, ready to carry some of us to the graveyard, while the devil's imps drag our poor souls down to hell! We need to be awakened, to become alarmed, yes, very much aroused to the frightful conditions around us!

Let me bring this message to a close tonight by calling your attention to another man who enters into the records along with Ananias and wife. He also had possessions and sold them, but put all the proceeds at the apostles' feet. He kept nothing back. The historian then wrote of Barnabas: "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." What a biography! what a contrast! This good man gave his all freely, ungrudgingly, and became a blessing to thousands of people. There is no end—unless it will be the end of time—to the influence of a good man, or a good woman. When the final records are made up, when we stand face to face with the redeemed of the ages and know fully our influence over others for good—or bad, we shall be able to judge more accurately our usefulness down here. When the books are opened and we are judged from those things written therein, then we shall know, even as we are known.

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Since 1900, suicides have increased fivefold in the United States. In these perilous times it is tragic that men should place such a low estimate on their lives. In 1929 there were 16,000; in 1931, 20,000; in 1932, 22,000; in 1933 over 25,000. In this last year the number was half as great as the number of American soldiers killed in battle in the World War.

## Making a Minister

PAUL S. HILL

WORDS

RECENTLY I have had the privilege of listening to a few very able ministers. As I listened to them I fell to wondering just how much of what they were trying to say was really registering with me. The words they were using were the vehicles of thought, and all of them were understandable. None of them were so big that I could not understand them, and yet as I listened I wondered just how much of what the preacher thought and felt was being conveyed to me through the medium of the words he was using. I tried to imagine how I would feel if I were preaching those same words. How much of a message is lost to a congregation of listeners through words? How much is carried over to a place of permanent settlement in the listener's mind?

It is a foregone conclusion with me that a minister must *feel* the message he is going to deliver. And feeling is sometimes the father of thought, at least it always accompanies it in the preparation of a sermon. To carry over to a listening congregation some of the feeling and thought of a message through the medium of words is the minister's task. To make men think as he thinks, to make them feel as he feels, to bring them to a state of harmony with the message that burns in the minister's heart, that is the preacher's task, and words are his strongest force of battle. Gestures, facial expressions, movements of the body and general appearance of the minister greatly supplement his words, but after all they are only supplements, and he must depend for the most part on words to get his message into the hearts of the listeners.

Spoken words have some advantage over written ones in that they can be emphasized individually, and aided by gestures of some kind. But they also have some disadvantages. Once spoken they cannot be recalled by the speaker, and frequently they cannot be remembered by the listeners. The written word has the advantage of permanency, and can be reread at will. But do written words really carry to the reader the thought of the writer any better than the spoken word conveys a meaning to a crowd of listeners?

In either case, whether the word is spoken or written, there is need of attention, and concen-

tration on the part of the listener, if any major part of a message is received. Even words fitly spoken and carefully chosen and properly emphasized will avail but little unless attention is given to them. A minister once said to a noisy and boisterous congregation at a campmeeting, "If it is God's will for me to preach to you then it is God's will for you to listen." Good listeners help a great deal in making a good sermon because they can aid faulty words and diction by interpreting the message much in the spirit in which it is given. They listen not only to words but also to all those hundreds of other unexplained things that accompany every sermon that is preached with a burning heart.

To have a message of salvation to preach, and to clothe it in suitable words supplemented by suitable gestures, and to preach it to an attentive congregation is about the best that can be hoped for, humanly speaking, but after all we greatly need the presence of the Holy Spirit. His presence changes many otherwise failures into good victories. Even at that we believe He will bless us more if we will try hard in preparation in order that we may have something for Him to bless.

#### MY WASTE BASKET

Recently I have been thinking of the contents of my waste basket. It is not only what is in it tonight, or what it has contained this last week, but what has been in it during the past years since I have used it.

It is placed at my right hand as I write. It is nearly full again. How many times I have filled it and emptied it. It has a record of its own. It has contained some of my failures. Not all of them, but many. Some sermon outlines that were never finished have gone into that basket; some thoughts that started to find expression died a-borning and went into the basket. Clippings, and cuttings, sayings and communications have followed each other into the basket. I am wondering if my study could really hold all that has gone into the waste basket.

Sometimes I have rescued a little something that went in. I thought it might be worth saving but threw it away again. Some I saved that has only cluttered up the room. I would like to pass it through the waste basket, but lack the courage. It has lain around so long that

though it probably is useless it seems like a valued old friend. I hope Mrs. Hill will throw it away, only I don't want her to do so.

I wish that I could have all the odds and ends that have gone into discard by way of my waste basket collected and put in classified order so that I could check up on them. I think there might some good material show up. Probably it was considered useless because it was so disconnected, like the bones that were in the dry valley. Maybe if I could get them all together they would make a fine array of good, usable material.

As I think of it there has been a lot of waste. Only a little of all that has come to me has really stayed with me. I have been a great waster and spender. But I have saved some. If I had to choose between what I have wasted and what I have saved I could do the same all over again. Doubtless much has been lost, but I am thankful that some has been saved.

My waste basket discourages me, but is an old friend, just the same.

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### The Pastor's Scrapbook

I. L. FLYNN

#### DISTRUSTFUL

The prophet wrote, "The heart is desperately wicked." So be not disappointed if men do not believe you when you tell them of your love for them. They did not believe God—they do not now after Jesus has come and died, proving His very love for them. How hard is the human heart? Distrustful, suspicious and far estranged from the love of God!

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#### THE BUDDHISTIC RELIGION

A writer says, Buddhism brought in an ascetic system hardly less fruitful of misery than the twofold curse it aimed to dispel. "In it we have an ethical system but no lawgiver. A world without a creator. A salvation without eternal life, and a sense of evil but no conception of pardon, atonement, reconciliation or redemption."

#### CAUGHT UP

"Caught up! Who can picture it? While the men and women walk the busy streets, they shall be caught up! While they bow in the secret

chambers of prayer, they shall be caught up! While, with burning hearts, they ponder over the Word that tells of His coming, they shall be caught up! While patient suffering ones lie on beds of pain they shall be caught up! While the living stand by the open graves of the dead, they shall be caught up!—and as the startled world wonders, the only record left of their translation shall be that of Enoch's, 'and they walked with God; and were not for God took them!' "—SILL.

#### HELP ALL YOU CAN

"Help a fellow forward, man;  
Help a fellow all you can.  
When he's out of step and slow,  
Courage gone, and can't say, 'No,'  
When despair comes sneaking in;  
When he feels he cannot win;  
So, when'er you see another  
Losing hope—well, he's a brother,  
And a word, a deed, is due  
To that brother man from you.  
Help him! It is Christ's own plan!  
Help a fellow all you can!"

—DENNIS A. MCCARTHY.

William Jennings Bryan said a few years before he died: "There is more happiness in bringing souls back to God than in three presidential nominations." Hear the Bible: "He that winneth souls is wise."

A man says, "To do good is my religion." If that is all he knows about religion, he is as ignorant of it as the most abject idolator that ever prostrated himself before a god of wood or stone. Jesus Christ went about doing good, but He was far more than a doer of good. Humanitarianism by itself never sees higher than the earth. Real righteousness regards heaven and earth—PICKED UP.

#### THERE IS COMFORT IN THE END

On life's toilsome, exhausting journey we may, like our Lord, find the wells we need. The goodness of God and the faithfulness of man have provided and preserved them for us. There they are, the wells of divine truth and love, that meant so much to those who have gone before us. They drank of "the brook by the way," and lifted up their heads. So may we in Christ enjoy the inexhaustible fullness of divine love and truth. Now all the weariness of Jesus is past.

All power is His, and He is ever with us through life's changing day.—JAMES PRINGLE.

"Faith is always in exercise. Other graces have their times and seasons, but we live by faith. There is never a moment in our waking hours that does not call for its exercise."

#### TAMPERING!

A crowded street car had stopped at the top of a hill. The motorman got off to phone for further orders. A schoolboy began tampering with the brakes. The car started, gained speed, and rushed to the bottom of the hill, where it crashed into an iron railing and turned over, killing nine persons.

It is dangerous to tamper with things we know nothing about. If you do not know anything about electricity, you had better leave it alone, it is dangerous. Many a person has tampered with an "unloaded" gun, it fired and death resulted. It is dangerous to tamper with divine things. We had better know how to handle the "sword of the Spirit," it might cut the wrong way.

"I took a piece of living clay,  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It moved and yielded at my will.  
I came again when days were past,  
The bit of clay was hard at last,  
The form I gave it still it bore,  
But I could change that form no more.

"I took a piece of living clay,  
And gently formed it day by day,  
A young child's soft and yielding heart,  
And molded with my power and art.  
I came again when days were gone;  
It was a man I looked upon;  
He still that early impress bore  
And I could change it never more."

#### Don't Pass Them On, You May Need Them

Abundant mercy (1 Peter 1:3).

Abundant grace (2 Cor. 4:15).

Abundant consolation (2 Cor. 1:5).

Abundant joy (2 Cor. 8:2).

Abundant pardon (Isa. 55:7).

Abundant peace (Psa. 37:11).

Abundant entrance (2 Peter 1:11).



## STEWARDSHIP

### The Teaching of Stewardship in the Local Church

N. B. HERRELL

THERE is no question but that the systematic teaching of the obligation of the Christian stewardship upon each member of the local church has been so neglected, being only general and occasional, that the resulting weakness and indifference in this matter is apparent to all. A survey in almost any local church will reveal the sad fact that not more than one-fourth to one-half of the membership ever enter effectively into the vital issues of an active and practical Christianity. The remainder of the membership is but little less than frozen assets to the church and the spiritual interests of the community.

If the membership of the local church was half as well informed on stewardship obligations as the general public is on which brand of cigarettes and liquors to use, due to the aggressive and persistent advertising of these instruments of sin, there would be no need for disgraceful retrenchments in the work of evangelizing the world. If a local church is to continue to be a living, vitalizing, evangelizing organism as well as an organization, the obligation of stewardship must find a ready response from at least two-thirds or four-fifths of its membership. The inactive members must be kept to the minimum by the law of assimilation and transmutation by the active majority.

In every well ordered home the care and provision for the expected child is planned. God in His mercy has amply provided for the care and the training of His beloved children in the art of

living a victorious and consistent Christian life that will fully co-operate with His will and accomplish His purpose in Christ.

Through Hosea, the prophet, He said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:6). The truth of this scripture is being demonstrated before our eyes, and let him who dares to do so, accept this challenge. Both the preaching and teaching ministry of the average local church is weak and halting in the practice of what it preaches and teaches. This same prophet also declares, "And there shall be, like people, like priest: and I will punish them for their ways, and reward them for their doings" (Hosea 4:9).

Do you suppose that the teaching of stewardship in the local church was ignored by Paul in the following scripture? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the

whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

Can one become a full grown man in the things of God without the recognition of one's material obligation to God? Is it possible for the church to prosper, and the cause of Christ flourish, and the believer prosper in his own soul, without recognizing this obligation? Someone has said, "All life must have law." Stewardship, as given in the Holy Scripture, is the law or pattern of life in Christ Jesus that His followers are to live day by day. True, we are saved by grace through faith as far as Christian experience is concerned, but we are to pattern our attitudes and conduct according to the knowledge set forth in God's Word for His children.

Stewardship is a necessary part of Christian character building. In the majority of the local churches, too little responsibility is taken concerning the necessity for acquired knowledge in the technique of living in order to present forceful and dynamic lives as witnesses unto the gospel. The influence of the local church is largely measured by the deportment of its membership. There is no substitute for practical Christianity. The building of Christian character upon the foundation of a vital experience of grace is to be accomplished in detail, and it is tedious, requiring time, patience, and stickability that is as imperative as difficult; but the harvest is gathered by the faithful tillers of the soil.

The teaching of the obligations of stewardship in the local churches nec-

essarily begins with the pastors, and must be reinforced and relayed by responsive church boards, department heads, and teaching staffs. The curriculum, with the Bible as the chief textbook, is of primary importance as we have it in our present program. More elaborate equipment may be acquired in time, only if we succeed with what we have. The fact remains that an inadequate equipment wisely used, is better than a more elaborate equipment poorly used for lack of dynamic power. We must keep in mind that stewardship is one of the fine arts of Christian living. At this point the local church can locate the secret of her success or failure.

In all of our endeavor to find the right way to do the right thing, and if possible, at the right time, we must ever keep in mind that the radiation of the divine presence through the purified personality is to be the major purpose in the teaching and practice of Christian stewardship. Without this vital factor all our efforts are but human and earthy. We must be Christ centered in our life and manner of living; first, transformed by Christian experience, and then conformed by Christian stewardship which will make and build a strong local church.

### **The Stewardship of All of Life**

MELZA H. BROWN

**L**IFE is a stewardship. God has committed to man great possibilities and privileges, but these bring like responsibilities. The individual who recognizes the relationship which his life holds to eternity cannot take life as a joke. Life is indeed serious.

The Gospel of Luke, in the sixteenth chapter, verses ten to twelve, states very definitely the relationship between

this life and its stewardship in the light of eternity. We are trusted with a little that we might be tried as to our qualities of stewardship. Our faithfulness or unfaithfulness in the use of this little determines whether or not we shall possess much. Man at best does not possess much in this life. We have little ability and but few talents, however enough to determine what use we will make of talents or ability. We do not need great wisdom to prove what use we would make of wisdom. We have but small possessions materially but it takes little to prove our attitude toward possessions and whether or not we will recognize our stewardship. Our life here is brief at the best and yet life is sufficient that the Giver of life can determine of what use we would make of life. For, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

The next relationship expressed is between the unrighteous mammon and true riches. That which is possessed here is but temporal and will soon pass away. The possessions of this life are unrighteous in the sense of being corruptible and decaying. However in handling these corruptible possessions, man has an opportunity of proving his faithfulness which determines whether or not he dare be trusted with true riches which are not corruptible but eternal. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Then the Word very definitely states that the relationship is that of a steward to his Lord or Master. That which is committed is only possessed and not owned. This is invariably true in all of life here. That which is possessed by man is possessed as a steward for

which stewardship he must give an account. Talent or ability is only entrusted and can be taken away at the disposal of the one who made the trust. Wisdom and power are not ours but from Him who is wisdom and power. Material possessions belong to the one who created, and while the use of the same has been entrusted to man, the title is, even still as always, the Creator's. Even life itself is not owned but is only a trust. I cannot keep this life but must release the hold of the same and must then give an account of the use I have made of the possession. Life is God-given and cannot be duplicated by man. The extremities of life are set by the Giver and woe be to the man who refuses to appreciate the gracious entrustment and hurls back at Deity the very breath of God, human life.

While man does possess as a steward he proves whether or not he can be entrusted with ownership. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

The summing up of the teachings of these verses gives us some very serious facts. Man's stewardship is with a little of that which is corruptible and belonging to another. The result of this stewardship is, if proved faithful, the possession, yea, ownership of true riches which are not corruptible and that ownership in abundance. But if unfaithful, then the steward dare not be entrusted with ownership in abundance. The stewardship of all this life therefore determines the ownership of all eternity. The standard of excellence in this stewardship is *faithfulness*.

The Bible does not argue the existence of God. It assumes that all men believe in God—universal knowledge.

## Stewardship Cultivation

E. J. FLEMING

A NEWBORN soul, whether five years of age or sixty, is a babe in Christ. In order that he may not remain in a state of perpetual spiritual infancy, wise provision has been made for him to grow in knowledge and develop in experience. We recognize that the greatest hindrance to that growth is inbred sin. We also recognize that the plan of salvation provides for that "greatest hindrance" to be removed by the work of entire sanctification. We insist, however, that entire sanctification, whether accomplished in a five year old or a sixty year old convert, will not lift him out of infancy. He may still be a spiritual infant though enjoying the grace of heart cleansing. His advancement from spiritual infancy or childhood to spiritual adulthood is a progressive process that may require years of patient and painstaking instruction in truth. The progress of our convert from spiritual childhood to spiritual manhood will very largely depend upon the faithfulness of our ministers, particularly pastors.

If there is a weak place in our church economy it is in the crying lack of spiritual instruction in the art of holy living. We are too prone to conclude that if we succeed in getting our people regenerated and sanctified they will be able to make the grade to the celestial city by their own wisdom and efforts. A few may do so. But the majority of them will make a sorry pathway and many will fall by the way, too beaten out to rally and stagger forward. Our converts must be taught *how* to pray, *how* to believe God, *how* to resist temptation, *how* to distinguish outward temptation from inward movements of carnality, *how* to discern between innocent

impulses not governed by the will and sinful desires under volitional control, *how* to appropriate God's promises, *how* to overcome natural weaknesses that are merely human, *how* to discriminate between the ceremonial parts of the law and its moral implications, *how* to make use of the gifts and powers placed in our possession by an all-provident Father, *how* to discover the difference between the urgings of the Holy Spirit and the accusations of Satan. And thousands would be saved from discouragement and defeat, and kept in the church if they could be kindly, wisely and sympathetically taught *how* to recover their spiritual balance and their fellowship with God when by any change they had been overcome and lost their spiritual balance on the highway of life. Watch that mother with her child. How kind, how patient, how solicitous, how encouraging, how careful to reach a hand now and then to the child which is learning to walk. But some day that mother-care will be rewarded when she sees her "baby" running like a deer all over the place. Oh, for more preachers (pastors) with a "mother-heart" for their converts!

Take any phase of Christian stewardship—prayer, or fasting, or time, or talents, or opportunity, or whatever it may be—that phase may be comprehended by a few on hearing *one* sermon on it. But most of us mortals have needed almost "a barrel" of sermons to get light to shine through our dull intellects. Many pastors wonder why their lack of success in getting their people to tithe. "Didn't I preach a sermon on tithing last year?" says one. Let me ask, "Was it an apologetic 'effort' along tithing lines, or maybe a 'tithe or go to hell' effort?" Nobody ever got enthused to tithe when the

preacher was hesitant, apologetic, fearful of offending his "best givers," the "church pillars." Psychiatrists tell us that the threat of hell would drive the average human being to dare that threat. Did you ever know of anyone going to hell because he didn't tithe? But multitudes have gone over the precipice of eternal despair because they refused to walk in the light and obey God. Turn on the light! Turn on some more light!! Turn on the floodlights!!! Give the people *light*—kindly, wisely, persistently, repeatedly, convincingly, encouragingly, *scripturally*. Preach on the "History of Kingdom Support," "Acceptable Worship," "The Joy of Co-operating with God," "The Danger of Covetousness," and—and—the field is without bounds. Quote God's promises, put windows in your sermons, pass around a dish of freshly extracted honey, use some bouquets of Bible flowers rich with Canaan odors.

A farmer, to raise a crop of corn, first plows his ground, then harrows it lengthwise, then cornerwise, then disks it and finally plants his seed in well-pulverized soil. He *carefully* cultivates the rows just showing across the field, later he plows it a little deeper, and maybe a third or fourth time he goes, back and forth, back and forth, through that corn—until, finally, the ears of corn, heavy weighted, hang in mute testimony to his faithful *cultivation*. Go to the farmer, thou preacher: consider his ways, and be wise.

Years ago I heard that veteran of God's army, C. E. Cornell, say that a local congregation must be trained (mind you, *trained*) by its pastor to co-operate with and back up his efforts, to preach the Word of truth; that it was absolutely necessary to repeat truth *repeatedly* so that newcomers and novitiates might be instructed. The same

applied to stewardship cultivation. Those who already know and practice the truths of stewardship must not only be willing to hear these truths repeated but must learn to *enjoy* their repetition, and to *delight* in "amening" these truths as they come from the faithful pastor's lips.

Does preaching on "missions" once a year satisfy the average need in any congregation? No. Today it is "Foreign Evangelism," tomorrow "Native Workers," then "The Ripened Field," and again "Our Medical Work." "But," one says, "isn't it too much to ask the pastor to do all that?" We answer "No, if he is not too lazy and indolent and somnolent to dig and read and study and make the subject under different heads intensely interesting."

Now, apply that to Christian stewardship. Cut down dead trees, grub out the underbrush, roll up the logs, blast out the stumps, set fire to the heaps, clear the ground. Then jump-shovel the new ground, hetchel it right and left, pick stones, gather old roots, cut weeds, drag the soil, *plant the seed*, believe God, and see the spiritual babes, the children, and youths, and adults, lay those stewardship truths to heart and develop into real Bible stewards of the manifold possessions that God has committed to them.

### The Choice of a Way

E. J. FLEMING

*I have chosen the way of truth* (Psa. 119:30).

#### I. THE CHOICES OF LIFE

1. A blessing and a curse (Deut. 11:26-28).

A blessing—"If we obey."

A curse—"If ye will not obey."

2. Life and Good; Death and Evil (Deut. 30:15, 19).

"Therefore choose life"—benefits to self and posterity.

3. The Lord God or the gods of this world (Josh. 24:15).

## II. MY CHOICE—"I have chosen"

The choice of freewill.

The choice of a moral agent.

The choice of sound reason.

The choice of self-determination.

## III. THE WAY OF TRUTH

Truth is "right according to divine law."

Includes the truth of Christian stewardship as applied to—

1. Prayer—The best results in require: (1) definite place be given to prayer; (2) regular seasons be set for prayer; (3) definite program of prayer be followed.

2. Service—The best results in require that (1) definite plan be given to service; (2) definite objectives be selected; (3) best means be employed; (4) suitable preparations be made.

3. Property—The best results require that attention be given to (1) getting; (2) saving; (3) spending; (4) giving.

a. Getting should not compromise my character nor my regard for my fellowmen.

b. Saving should regard self-denial today and foresight for tomorrow.

c. Spending should develop simplicity, consideration, fine personality.

d. Giving should be sacrificial, systematic, intelligent, proportionate.

## IV. RESUME OF I, II, AND III

1. Have I chosen to follow God fully?
2. Have I chosen to serve God devotedly?
3. Have I chosen to be a faithful steward?
4. What are the promises to one who follows God fully, serves Him devotedly, and renders a good account of his stewardship?

## The Stewardship of Life

J. G. MORRISON

*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).*

### EXPOSITION

A statement or exhortation by the great Apostle Paul, calling for a literal devotement of all a Christian has, does or is to the exaltation of God—the stewardship of each life.

### INTRODUCTION

1. To obtain forgiveness of sin, and the favor of God, He demands an unconditional surrender of each seeker.

2. To continue in such a forgiven and accepted state He demands that the attitude of surrender be carefully and faithfully maintained.

3. To secure the cleansing and fullness of the Holy Ghost, God demands an abandonment of oneself—a devotement or consecration of oneself—outwardly and inwardly to Him.

4. To live a life of holiness God demands that this utter development of oneself shall be continued till death.

Such a Christian life calls then for a stewardship of:

### I. ALL ONE HAS

1. This includes property, money, means, income, earnings, receipts, gifts, possessions.
2. It involves the faithful use of a proportionate amount to the constant maintenance and extension of His kingdom. One-tenth is surely the minimum.
3. It involves an earnest effort to use, expend, invest and conserve the nine-tenths so that it will most surely glorify God.

### II. SUCH A DEVOTED CHRISTIAN LIFE AS IS DEPICTED IN OUR INTRODUCTION, CALLS FOR THE STEWARDSHIP OF ALL ONE DOES

1. Eating and drinking—see text.

Quantity and quality of food so as to be at one's best.

2. (1) Buying clothes. (2) Renting or purchasing home. (3) Buying cars, equipment, etc.
3. (1) Development of mind. (2) Reading—books, papers. (3) Entertainment. (4) Vacation activities.
4. (1) Devotion to business—how much—how little. (2) Family prayers (3) Church attendance. (4) Use of Sabbath. (5) Use of time.

### III. IT CALLS FOR A STEWARDSHIP OF ALL ONE IS

1. *Are you forgiven, saved, regenerated?*
2. *Are you really a holy man?*
3. *Are you free from every trace of*  
(1) bitterness? (2) of anything like a grudge? (3) of all self-seeking?
4. *Are you filled with perfect love?*  
(1) toward God, heaven, holiness, purity? (2) Toward your family, your fellow church members, your neighbors, the heathen?

As a steward who has dedicated and abandoned his life to God and holiness, *you owe it* to lay every energy, every desire, every aspiration under tribute for Him and His kingdom.

### Tithing Testimony

MAE BUDD

About twenty years ago I was a choir leader in another denomination. The time came when the church needed some new song books. I suggested that we have a chicken dinner and serve Chinese food. To make it a little more impressive I requested that the choir serve the dinner dressed in Chinese costumes.

At first the choir agreed to this but after considering the matter some of the girls who were "pretty" came to me and said, "Mrs. Budd, we do not want to dress like Chinese, they are so homely." Desiring to please them I said, "All right, dress as Japanese, they are pretty little folk and we will serve dinner just the same." Which they did. Chickens were solicited, the hall secured, booths made and dinner was served cafeteria style. During this procedure God began to talk to me about doing a thing like this to raise money to carry on His work. The farther we went in preparation for this occasion the deeper under conviction I became. Finally one day the climax came when one of the girls came to have me help her with her costume. I was so miserable I could not do it so sent her to another girl to receive the instructions that she wanted. When she left I returned to washing dishes. Conviction fell so heavily that I left my dish washing and went to pray. I fell upon my knees, sobbed it out before God, made a covenant with God that has never been broken. I said, "Lord, if Thou wilt forgive me I will never do a thing like this again as long as I live if there is nothing left to the song books but the back and the fly leaf." I have had a chance as pastor here in Halfway, Oregon, to prove good. Our song books were so ragged and many of the front and back leaves were gone. I was impressed one morning to mention to the church that we needed some new song books. There was an immediate response and 53 Nazarene Hymnals were ordered and in less than two weeks they were all paid for with tithes and offerings. We were all blessed by using God's financial plan.

Some say that they are too poor to tithe. We have never had as much

money as some and have always had a limited allowance to live on. But we have always given God the tenth. It seems He can make the nine-tenths go farther than we do the ten-tenths. Since we have become tithers we always have something to give. His promise is true when He said, "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. One time in Illinois while in revival meetings we were reminded that we were \$500 in debt, which accumulated through sickness and other unavoidable causes. We began to pray, we told God that we were giving Him the tithe and offerings and now we wanted Him to help us out. The first thing we knew He began to answer prayer and in a short time the entire amount was paid. The first money that I had to tithe was one dollar. I put away ten cents, but it looked very small indeed. It seemed I could hear Satan laugh and make fun of me. But I kept at it and on one occasion was able to put away \$200 and then I laughed at Satan. I am going to present the plan of "Storehouse Tithing" to our church for this coming year as I believe it to be God's financial plan for His work and if properly handled all financial obligations will be met in full. I am through robbing God."

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### **Tithing Facts**

Tithing as an act of worship was a universal primitive practice.

The Bible does not argue "stewardship." The first Bible mention of the steward is in Genesis 15:2. The Bible here assumes universal custom—stewards and stewardship. From whence did that custom come? From revelation.

The incidental way in which mention is made that Abram gave a tenth to Melchizedek seems to indicate an established custom.

The word "tithe" is first used in Genesis 14:20.

The word "tithe" is derived from the Hebrew word meaning "ten," and signifies "tenth."

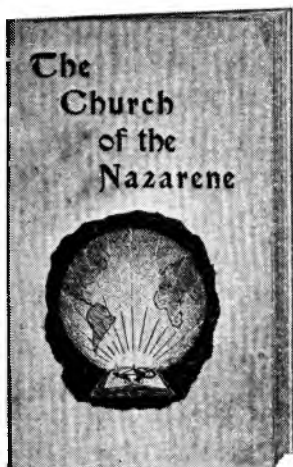
Ten is the "rich" number, because including all units under it. It signifies completeness, abundance.



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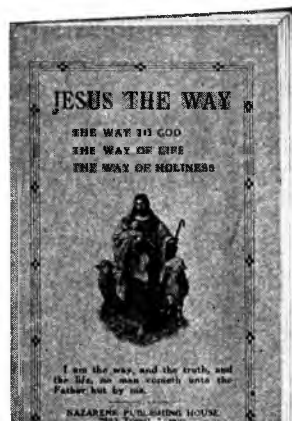
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